

THE

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MARCH, 1873.

CONTENTS.

FREEDMEN.

JUBILEE HALL (picture).....	49
" " Ground plan.....	50
TENN. NASHVILLE. Jubilee Hall (M.E.S.)	51
Educational Work in Fisk University,	52
Religious Work in " ".....	53
The School Laws of Tennessee	54
McMinnville. Week of Prayer.....	54
S. C. "Fatigue, hunger" and "perfect enjoyment".....	55
GA. ANDERSONVILLE.....	55
ALA. MARION—A Work of Grace	55
ATHENS.....	56
LA. An Open Field—A Col. School leads to the starting of white ones.....	56
TEXAS. CORPUS CHRISTI—A melting season.....	57
KY. BEREÄ—Acclimating Northern Principles.....	58
VA. Fire at Norfolk.....	59
"Lost to the Cause." "A Warning."	59
A Beautiful Sentiment.....	59

EDITORIAL.

REMOVALS—DEPARTURE OF MISSION- ARIES—"Our Columns"—The Meet- ing at Washington—The Jubilee Singers.....	60
DR. RUFFNER, VIRGINIA.....	61
EMINENT VIRGINIANS.....	62
SAMUEL HOLMES, Esq.....	63
JOHN BUNYAN.....	64

THE INDIANS.

Organized Efforts to improve their con- dition.....	64
--	----

Appreciation.....	66
-------------------	----

CHILDREN'S DEPARTMENT.

BEES IN WINTER.....	67
---------------------	----

POETRY.

LITTLE MARGERY.....	68
---------------------	----

BOOK NOTICES.

English and Chinese Lessons—Nation- al Temperance Almanac—Year Book of the N. Y. Observer.....	68
--	----

RECEIPTS.....	69
---------------	----

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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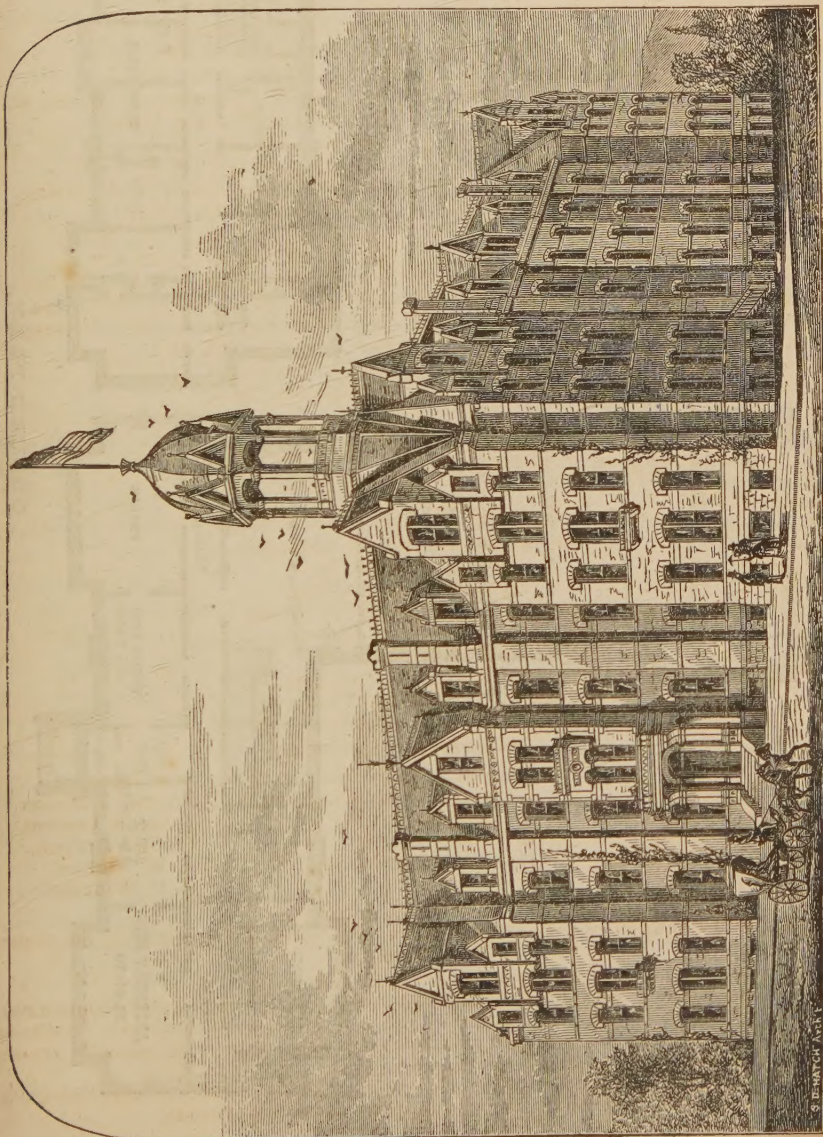
VOL. XVII.

MARCH, 1873.

NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

JUBILEE HALL.



JUBILEE HALL.

Fisk University, Nashville, Tenn.

We do not know much about Gen. Gillam, but we have just made a visit to the Fort named in his honor. It is on the site that has been purchased for the location of Jubilee Hall, Fisk University. We believe there never was any fighting done there, and these ramparts can be fitly leveled to receive a building won by the pathetic songs of ex-slaves, and designed for the enlightenment and elevation of their race, whose bondage once darkened our fair land. No memory of blood or of battle will cling to the spot. It will henceforth be consecrated to education and religion, and the fort will be forgotten in the University.

The interest taken by many thousands of persons in the Jubilee Singers, and in their heroic attempt to purchase these grounds and to erect this building, will justify a somewhat full description.

The Fort is situated a mile and a quarter from the beautiful state house in Nashville. It was a cold winter morning when we drove out there—the ground was covered with snow, and clouds and mists obscured the sky—unpromising auspices for our visit, but before we left the grounds the sun came out brightly, and we had a view of the city, of rolling lands, of distant forests and mountains, such as it has seldom been our pleasure to look upon. When the summer sun warms this landscape and adorns these vales with a carpet of grass, these forests with foliage, and robes these mountains in azure, the scene will be one of rare beauty. The main angle of the building points almost directly to the capitol, while the city of Nashville, sloping on all sides from that central edifice is in more or less distinct view from both of the principal fronts of Jubilee Hall. The city view from the Hall is fine, but the distant as well as near scenery on the other sides, is even more pleasant. Indeed

there will be no window in Jubilee Hall that will not command an exceedingly beautiful outlook.

The whole tract of land purchased for Fisk University embraces twenty-five acres, occupying a ridge or plateau, having such slopes as to secure unobstructed views on both sides, and to give perfect drainage. Jubilee Hall will occupy the short arm of an L, and the future buildings will extend along the ridge and make the other arm—the inside of the angle looking towards the city, the outside commanding the distant landscape we have attempted to describe. “Beautiful for situation” can hereafter be the refrain of all singers in Fisk University.

As to Jubilee Hall, the artist has saved us the trouble of description. We need only give dimensions. The principal or south front is 128, and the east front is 145 feet long. The greater length of the latter gives the parlor a proper location, and suitable dimensions to the dining room. The building is to be three stories above the basement—is to be erected of brick with stone trimmings. Its architectural perfections are due to the taste of Mr. S. D. Hatch, No. 111 Broadway, N. Y. The ground plans show a fine arrangement of public and private rooms—a dining room that will accommodate two hundred and fifty boarders, and dormitories for one hundred and seventy persons.

The honor of purchasing and paying for these lands at a cost of \$20,000, and of erecting this building, when completed and paid for, costing \$50,000, will be due, under God, to the Jubilee Singers. Twenty thousand dollars were secured the first season, and that sum will, we hope, be doubled this winter. A trip to Great Britain is contemplated, it having been strongly urged by Rev. Henry Ward Beecher and other friends. If God shall grant as great success on the other side of the water as has been realized on this, the new edifice will be

completed, the head stone of the corner going up with shoutings of Grace, Grace unto it! M. E. STRIEBY.

Nashville, Jan. 28, 1873.

THE EDUCATIONAL WORK IN FISK UNIVERSITY.

Fisk University began with the alphabet in 1867. It teaches it still. What has it accomplished for education in six years? This the donors to the institution have a right to know.

In the first place, it has five courses of study definitely arranged, subject to such modifications as experience and progress may suggest. The courses are: college, college preparatory, higher normal, common school normal, and theological, with students in each. This does not include primary and intermediate schools, nor music and book-keeping; neither the Home, which must be classed with the educational forces of the institution, for it educates in the most important of all things, every day life, with its manners, morals and habits.

Theology, as it is ordinarily studied, lies yet in the future, for it is the culmination of all courses of study, but already instruction has been given to many in the ministry, or preparing for it. For the present, the Bible, the spelling book, and sermonizing, must all be studied together. A ministry that can only read the Bible is a great improvement upon one that cannot read at all. This course is, therefore, so arranged as to permit the pursuit of common English or higher studies while preparing for the ministry.

Turning now to the college work, what has been done? In the first place, a seed has been planted among the people. Its growth may be slow, but it will be sure, and its fruit good. It must contend against poverty and ignorance and prejudice, but it will prevail. The colored man must have as complete an education

as the white man. The two must struggle with the same difficulties, and grow strong by the same toil. This fact must be recognized by both classes.

Again, the pathway has been broken by a few feet, from the alphabet nearly through the sophomore year in college. Others will follow, till the narrow path becomes a broad and beaten way. The colored youth may now aspire to a height attainable by any. From his lips, Homer and Virgil will sound no less sweetly than from those of others, and Demosthenes and Cicero will lose none of their eloquence. The problems of mathematics will be no less beautiful when demonstrated by him, nor the laws of science in mind and matter. History will open its pages to him, and literature unlock its treasures, as willingly as to any. In the republic of letters there is no distinction of race or caste. The question is now answered to the unprejudiced, all avenues of knowledge must open to black men as to white.

Let us return to the work Fisk University is doing to prepare teachers for the colored masses just permitted to enter the field of knowledge. The following statistics will aid in this investigation.

Teachers Among the Fisk University Students.

Of its students who have been here during the past year, 50 have taught schools more or less during that time, and of these, 32, who are now in the institution, have taught as follows: In Tennessee, 16; in Mississippi, 10; in Arkansas, 4; and in Alabama and Kentucky, 1 each. Taught public schools, 25; private schools, 7. Whole number of months taught, 114; total salary, \$4,377.60; average per teacher, \$136.80; average per month, \$38.40. Superintended Sunday schools, 24; taught in Sunday schools, 3; pupils in Sunday schools, 1,189.

Reckoning that the eighteen still absent from the institution have taught

five months each, with the same average as in other things above, the total is as follows: Pupils taught in day school, 2,607; in Sunday school, 1,775; total salary, \$7,833.60; months taught, 204, or twenty years and four months, calling a school year ten months.

It would be difficult to estimate even approximately the amount of teaching done in all by students of Fisk University; it could not be more than the truth to take fifty, at about four months a year, as an average during the six years past. This would give, in round numbers: whole number of schools taught, 300; average attendance, 15,000; time taught, 1,220 months, or 122 years, of ten months each; pupils taught in Sunday school, 10,000.

We see from these statistics the vast importance of normal instruction. Each person thus taught is supposed to teach fifty others. Fifty fold is certainly a good harvest for the seed sown. And this new seed again is scattered into many, and often distant, fields, to spring up in its turn and produce a harvest.

Again, almost every teacher of day schools becomes a laborer in Sabbath school, and four-fifths of them superintendents. These young people, too, are leaders of community wherever they go. They can read, they can write, they can compute numbers, they are looked up to as teachers in many things, as temperance, chastity, observance of the Sabbath, and the like. If education is to be sought, for the power it gives to influence men for good, is not that object attained here? A common or even limited English education gives a teacher among the Freed people a greater superiority, and, therefore, a greater power over them than a completed college course does in an educated community.

We see also the benefit conferred upon the students themselves. They are admitted to the honorable calling of teaching. They gain strength of character by assuming responsibility. They

gain money. The value of this latter is by no means to be lightly estimated. It gives them and their race respect in community. Thus far this money has been used to a great extent to carry their education still farther. What is better than to help a man to help himself? Friends to help them, they have few. Slavery left the youth in orphanage to a degree sad to contemplate, for it had destroyed the family. A vast multitude were motherless, and still many more fatherless. They never knew parental care, restraint, or love. No father, no mother, no sister, no brother, what should they do, and how struggle up to intelligence and competence? The way seemed long and difficult till they could teach. Now it is easier, although not entirely smoothed. A four or five months' school in the hot summer of this warm climate, occupying all the vacation and one or two months into the first term of the next year, is not a great rest to the student, weary with his studies and needing relaxation, nor an excellent preparation for another year of study; but he undergoes these toils cheerfully, for his own education and the good of others. Who would not lend a helping hand if he could to such a youth in time of need? O the heroic struggles of these young people!

THE RELIGIOUS WORK IN FISK UNIVERSITY.

We had hoped to have something under this head from the pen of Miss Matson, but serious illness has prevented. From the commencement of the school, there have been many conversions each year, and in two or three instances powerful revivals of religion. This is especially true of this year, which has witnessed a wonderful manifestation of the Spirit's presence. Nearly one half of those in attendance upon the school are hoping in Christ. Five-sixths of all those professing to be Christians date

their conversion at the Institution. Even city pupils, attending the various city churches, in a great majority of cases, found the Saviour at their school. Of those who have taught during this year, seven-eighths are professed Christians, and have labored in Sunday schools, nearly all as Superintendents.

THE SCHOOL LAWS OF TENNESSEE.

The School law in Tennessee is known as the "County System." By its provisions each county may or may not levy a tax, and have schools. The law has been in operation nearly three years. The assistant Superintendent of Public Instruction made the following statements at the meeting of the State Teachers' Association in January.

School children in the State	400,000
Counties in the State	94
Levied a School Tax	29
Without provision for Schools	65

Of those which have levied the tax, some have no schools in operation. In others the tax is so small as to be of no use, while sixty-five counties have no provision whatever for public schools; there are counties in the State in which there is not a single school.

The law has been pronounced a failure by all parties. A very strong public sentiment in favor of a better law has rapidly gained ground all over the State. Many of the members of the present Legislature were elected on the school issue. The Legislature is now in session, and as far as its temper is known, is decidedly in favor of establishing a good public school system. The Committee on Education propose to present a bill which probably will become a law. It provides for a State Board of Education, a State Superintendent, a County Board, a County Superintendent, and School Commissioners. It also provides for the payment on the interest of the permanent school fund, a poll tax of one dollar for school purposes, and requires the counties to supplement the State appropriation so as to carry on schools at least five months during the year.

The interest on the State debt will amount to \$156,000 dollars, if the provisions of the bill are adopted. The poll tax will reach \$200,000 more, while the State income for schools from other sources will swell the amount to upward of \$700,000. The counties are required to supplement their ratio according to their needs.

We look confidently for a good school system in time for the spring and summer schools.

McMINNVILLE.

The Week of Prayer.

At McMinnville, there is a little company of people from Northern Ohio, of whom Mr. Bennett writes as follows:

I have just returned from McMinnville, where I have been holding meetings during the week of prayer. We had very favorable weather, clear, cold, and tolerably dry. The meetings were fully attended from first to last, sometimes numbering over a hundred. I preached every night, and on two occasions, during the day. I spent the days in riding on horse back from house to house. I took meals with the natives, and made myself more acquainted with them than ever before. I have a strong hold upon them now, I am sure. There were six conversions, all young people. I never had a more attentive and, indeed, wrapt audience. It seemed as if they were hungry for what I had to give them. They have long been under the influence of an old "hard shell" preacher. He calls his denomination "The Old Predestinarian two-seed Baptists." He does not believe in free moral agency. His stock in trade is abuse of other denominations. I suppose that I shall receive my share of his attention. He came out on several occasions with his friends to involve me in a discussion; but as I had another purpose, I avoided him. Our ways and teachings introduce a new element into that section of country. I am sanguine that that little church will mold that neighborhood for

miles. I never saw that so clearly as I have within the past week. The little church should be encouraged as much as possible.

SOUTH CAROLINA.

"Fatigue, hunger," and "perfect enjoyment."

I teach from nine o'clock till after five every day without cessation; and though I have discovered the full meanings of two words—fatigue and hunger—I am not weary of it I assure you. The story of an old woman in Norfolk (about sixty years of age) whom I taught to read the precious Bible, has created among the people such an intense desire to learn, that they gladly come four and five miles. I used to think that it would be impossible to enjoy the work more than I then did—but *this*, I am sure, is perfect enjoyment.

The Sabbath School is after morning service, and the people nearly all stay; one hour is occupied in studying the scriptures, singing, and general exercises. As there are none among the people quite competent to teach, I keep them all in one class. Before the school is dismissed I invite all who are anxious to learn to read to remain another hour; they nearly all do—even the oldest stay, and gaze with rapt attention at the cards which I hang up in front of the pulpit. I only hope that I may not be prevented from attending when the warm weather comes. As I have ten miles to walk (the church is five miles from the home) I rather dread it. Several of the people have offered me a horse, and if I only had a saddle it would be all right—but I have none.

GEORGIA.

Andersonville.

If we report a small enrollment and small attendance occasioned by severe storms, we can also report faithfulness and progress. You know teaching is not our only work, and in social gather-

ings, reading circles, impromptu sewing meetings, "conversations," and evenings at the teacher's room, have been perhaps the most important efforts of the month.

Christmas-day the Sunday School held a missionary fair which realized ten dollars. It was given to the American Board for partial support of a native teacher.

Day before Christmas, we were surprised and delighted by the gift of a fine large turkey, sent to us from Macon, by a gentleman now living there, but formerly of this county. You will appreciate the pleasure his thoughtfulness gave me, when you remember I have been in Georgia six years without recognition from a white person. We believe our Christmas dinner is a pledge of genuine interest in our work by a gentleman of unquestionable social position and honor.

There have been many pleasant indications of a better feeling between the two races. Not that we trust in immediate justice and good-will. Only firmly established free schools for the colored people can convince me of the sound reconstruction of Georgians.

The "American Missionary" came to hand yesterday, cheering us with its stirring news from so many distant places. The stories of struggles for knowledge touched us deeply, for our work has reached the point of aiding teachers. Two of our young men are in Atlanta. Three others hoped to go, but remain with us for want of funds. We do all we can in school and out, by furnishing abundance of fresh and interesting reading, etc., to make good the superior advantages of the Normal.

ALABAMA.

A Work of Grace.

From Marion, Ala., Mr. Willis writes:

"We are rejoicing in a work of grace, not only in the church, but in the school.

Towards the close of the week of prayer, inquirers were invited to come forward for prayers, and several responded. Additional ones, both old and young, have presented themselves daily, and now ten are rejoicing in hope. We have begun a school prayer meeting, and quite a number of the young men and women of the higher classes, and some of the lower, have participated in it. Our attendance has more than doubled at the church, and we are continuing the meetings every evening."

Athens.

From Athens, Alabama, comes also cheering intelligence of the blessing of God on the labors of our teachers. Miss Wells writes:

As regards the chapel, the present indications are that we shall need more room than our school chapel affords, to accommodate those who incline to come in with us for worship. Yet my soul is so unutterably full of joy over returning sinners, of deep anxiety and struggle for those who have not yet consecrated their lives to the Master's work, that, since New Year's day, I have not thought of building anything but Christianity. Of course, a church edifice and a study for the minister are important auxiliaries in this work, and I doubt not we shall have them in due time. But just now, I can think of nothing but the salvation of these precious souls.

No words can give you any idea of the work of the Lord among us. Our meeting commenced with the week of prayer, and is still in progress. We have had no preaching except on the Sabbath, no minister except Bro. Roberts, very little exhortation or talking in public, save the quiet, simple, yet thrilling, testimony of new-born souls. Among these new witnesses for Jesus are the most promising and influential of our students, and in the great and solemn joy of their new life, they are uniting their earnest labors to ours, to win souls.

Nightly our chapel is filled with those who seem almost breathless with solemn interest. At times the whole congregation seem broken down, and silent tears and suppressed sobs tell of the intense interest. So manifest is the presence of the Holy Spirit, that even the most thoughtless and giddy, have seemed awed while the still small voice has spoken peace to some troubled soul. Besides the general prayer meeting at night, we have a noon-day prayer meeting in the reading room, and short seasons of prayer, as occasion seems to demand in the different school rooms.

"One by one, they come to Jesus," and, oh, how earnestly their prayers go up in behalf of those who are still out of Christ. To-night, more than twenty arose for prayers.

What has seemed remarkable in all these meetings, is their entire freedom from noisy demonstration. Even those who are always noisy in their own churches, seem to walk softly before the Lord, and to engage in prayer with us, in a manner so subdued, yet so deeply in earnest, that they seem overshadowed by the Divine Presence.

Pray for us, that even greater blessings may come to us.

LOUISIANA.

AN OPEN FIELD.

A colored school leads to the starting of a white school—Sunday schools needed, and a missionary.

This article is written by one who knows the field he describes and who does not over-estimate its importance. His appeal should be met, if Protestants intend to seize the opportunities of rescuing the Freedmen from the grasp of Popery and Satan.

On the banks of the Mississippi within a score of miles from New Orleans, is a town, comprising within its limits and near adjacent territory, two thousand souls; for the most part they are colored—probably seven-eighths is the proper proportion of colored. The

white people are Catholics and Jews ; some of the colored are Catholics. There is no Protestant church or meeting in the place, with the exception of a small Baptist organization—Baptist South.

There are two public schools; one has been running for two years, the other for about one year. When the Public school was first opened the white people refused to send their children; and this for two reasons: first, the white and colored children must not attend the same school, and secondly, they had no use for public schools at all. But the Public school went on for a year, the teacher was a good Christian man, his house was filled with colored children eager to learn and so rapidly improving that the white people concluded that education after all was good—that without it their children would become inferior to the “nigger,” and proposed to send their children, provided another room was furnished. To this proposition there was no objection as two schools were needed. The other school was opened, the teacher's wife took the room where the colored children attended, and her husband took charge of the room of the white children. Accordingly the two schools are moving on. The children of both races are improving rapidly; and among the entire population there is an awakening of intellect which promises a better state of things. I would have said assures a better state of things, but I am reminded that something more needs to be done; their awakening minds need direct, evangelical, religious instruction. To be sure, they are beginning to read the Bible, but that is not sufficient—the Scriptures must be explained and enforced. There is no Sabbath school there. Sunday is a day of leisure and recreation. In fact, there is nearly as much business transacted on the Sabbath as on any day.

Why is this an open field?

1st. The people are numerous and needy.

2d. There are accommodations ready, waiting and comfortable, for two Sabbath schools, white and colored.

3d. The people are anxious for such schools.

4th. The teachers of the Public schools are ready and eager to cooperate with such an arrangement. They entreat that direct Christian effort may be made here.

5th. A missionary can be supported here at small expense as compared with some other places—the doors of a Christian family are open to him, a rare occurrence.

What more is needed to show that there is a field “already white for the harvest?” But when I ask for a man to enter in and occupy for the Master—for a man to come and save the souls that are waiting to be snatched from the toils of Rome and the Devil, I am told that it is impossible—there is no money—the treasury is already overburdened. Alas! alas! Has no church, no Christian, the ability and heart to give, for one year, the bread of life to this perishing people? If the yellow fever was here, or if fire had desolated our city, aid would have come in superabundance, aye, and without solicitation; philanthropists and Christians would cheerfully tax to the uttermost their powers of self-denial. But in this place a far worse desolation is being wrought, than any fever or fire can work. Immortal souls are being death struck—the Bible and Christ are being ignored and scorned. Will not Christians—*some Christian somewhere*—remember these who are ready to perish and send us the means to furnish them the bread of life?

TEXAS.

CORPUS CHRISTI, Jan. 13, 1873.

Our church and Sabbath school work is necessarily confined to this place. In our work here we are blessed. God is with us. Such a sweet season as we had

at our last communion, it seems to me I never before enjoyed. Americans, Africans, Mexicans; all one in Christ, sat around the Lord's table. A remembrance of Him whose dying love we commemorated, drew from many hearts, sighs, and from many eyes, tears. I had to weep aloud, as the deacon passed the bread and wine to the newly converted Mexican family, and spoke to them in their own language of the love of Jesus, and they partook of it, with the left hand laid upon the breast over the heart, and tears dropping from their cheeks. I was reminded of Peter's vision and its lesson, viz., "God is no respecter of persons."

By the sound of our bell on last Wednesday night, a Christian sailor was called from his vessel at the wharf to our prayer meeting. He cheered our hearts by telling us that two years ago, out on the ocean, God showed him his sins, helped him to pray and believe in Jesus, and then forgave his sins. "And now," said he, "I have the Christian's hope. But I want my heart filled with the love of Jesus, that I may have courage to speak to my shipmates, and do them good. Pray for me." Yesterday and last night he was with us, accompanied by a brother sailor.

Our church is a necessity here, to meet the wants of a certain class, who would not be at home anywhere else. In some churches, a Mexican, an American, and an African sister, with her plain dress and sun bonnet, or clean handkerchief on her head, would not feel at home.

Mr. Rowe sends with his letter a statement of contributions received and made by the church and congregation, in their noble and successful struggle to build a house of worship. He says:

Our lot and house complete,	
bell, lamps, &c., cost us in	
currency,	\$4000 00
Towards this amount we received from A. M. A.	300 00
Of Bro. and Sister Porter's collections,	250 00

Of Bro. Taylor of this place,	1200 00
Currency value of property	
sold here,	1045 00
On subscription from the people here,	936 00
	<hr/>
	\$3731 00
	<hr/>
	\$269 00

This \$269 due to the colored sister, who has so kindly accommodated us, is all we are owing on our house. Though the amount is small, yet it is the heaviest load we have had upon us since we commenced building.

Look at Bro. T.'s \$1200 cash! Who could ask him to do more? With the \$1045 realized for property sold, and the \$936 paid on recent subscription, \$3181 dollars have been given here to build a Congregational house of worship, the doors of which are open to all classes of human beings, without distinction of color or race, or previous condition.

Where shall we get this \$269? Whose heart will the Lord touch, and move it to move the fingers to untie the purse string and hand it over to us?

Fraternally,

A. ROWE.

For the American Missionary.

Berea, Ky.

Acclimating Northern Principles.

When a tree is to be transplanted from its native forests to adorn some park, great care is taken to carry with its roots a mass of the soil from which it sprung. In transplanting ideas and principles, the same care must be exercised. These will attain but a dwarfed and stunted growth in a soil to which they are exotic, if their bare roots are thrust into uncongenial earth. If the principles which have made the North so prosperous are to take root and yield fruit after their kind in the South, they must receive nourishment at first from their native soil. This has been a valuable characteristic of the work at Berea, Ky. The village is a colony

built up by those who had learned in times past, to love education and honest labor and thrift as well as Christian faith and Christian fellowship with all, whether white or black. It is a second Oberlin in its spirit and method of working. We have been watching for its influence to spread. That it may be seen that our watching will not be in vain, we have begged for publication the following extract from a private letter of President Fairchild.

"Berea is attracting the notice of the mountain people in an encouraging manner. Dr. H—— formerly school commissioner in Jackson Co. has bought here and is building. Mr. B—— of the same county, has bought and will build. Mr. T—— has bought to build. He has six children. Mr. M—— of another county is coming. Dr. S—— of Knox Co. has visited us and is going to buy and build. Mr. W—— Clerk of Jackson Co. is determined to come with six children when his term of office expires. Mr. F—— of Whitley Co., once a Republican candidate for Congress, wants to come."

This is very encouraging evidence that this colony and college have struck their roots deep into Kentucky soil. We commend this method of working to the attention of every student of southern problems. Berea does not educate its pupils simply. It is an organized community, setting an example of enterprise and thrift and economy and perseverance. It will not only assimilate to itself those who are being attracted to it, but it will provoke other communities to emulation. The dwellers in mountain log-huts and city shanties learn here what an inexpensive Christian home is and will attempt with more or less success to put their ideas in practice. We wish that some people in the North and East who have a modest competence could see, that without loss of cultured neighbors or educational advantages or religious privileges, they could enter such a community as Berea, and feel that they were accomplishing more than the most earnest and laborious of transient workers, by simply building up a Christian home, enjoying meanwhile that delightful southern climate without the frigidity of social ostracism.

FIRE AT NORFOLK, VA.

REV. WM. LEWIS' CHURCH AND OUR SCHOOL-HOUSE BURNED.

NORFOLK, VA. DEC. 14. 1872.

Teachers of the A. M. A. who have labored here, will be painfully interested in hearing of the recent burning of Rev. Wm. Lewis' Church, and the still more recent

fire, which on the 2d inst. destroyed the Calvert street school-house.

The congregation of Bro. Lewis' church, are rebuilding, with brick, and the proposed edifice when completed will cost about \$5000. In the raising of this sum, liberal donations have been received from citizens here, and from friends abroad.

Bro. Lewis desires all his friends, the teachers who from time to time have been stationed here, to remember his people in their time of need, and aid with contributions, or by soliciting others to do so. Contributions may be sent to him in care of the Freedmen's Savings Bank, Norfolk, Va.

Very truly, H. C. PERCY.

Lost to the Cause.—A Warning.

A friend in Ohio, transmitting a small donation, urges us occasionally to publish a short article, warning the friends against neglecting to complete intended bequests to the work of the Association.

A fact which he relates furnishes an argument that all can understand.

"A good old brother, with whom I was very intimate, fully intended leaving a sum which would have been of great use in the hands of the Association. I urged him two or three years prior to his death to donate what he intended at once, or make his will, but he neglected it. Death came, and it was not done. The wife of the good brother referred to, in her dying requests in my presence, charged him to give a thousand dollars for her to the cause of God. But from neglect, this too, was lost."

A BEAUTIFUL SENTIMENT.—The following was recently uttered by Judge John L. T. Sneed, of a Western court;

"The idea that the judicial officer is supposed to be vested with ermine, though fabulous and mythical, is yet more eloquent in its significance. We are told that the little creature called ermine is so sensitive to its own cleanliness that it becomes paralyzed and powerless at the slightest touch of defilement upon its snow-white fur. When the hunters are pursuing it, they spread with mire the path leading to its haunts, towards which they then draw it, knowing that it will submit to be captured rather than defile itself. And a like sensibility should belong to him who comes to exercise the august functions of judge."

American Missionary.

NEW YORK, MARCH, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

REMOVALS.

Missionaries and correspondents of the Association will please note the change in our offices, and direct their correspondence accordingly. The Rooms of the Association are,

NEW YORK, 56 Reade St.

BOSTON, Room 21, New Congregational House, corner of Somerset and Beacon Sts.

CHICAGO, Advance Building, No. 107 Fifth Avenue.

DEPARTURE OF MISSIONARIES.

On the 29th of January, Rev. G. P. Claflin and wife, and Rev. J. K. Billheimer and wife sailed from Boston, in the bark Rescue, for the Mendi Mission, West Africa.

These have all had experience as missionaries in that country, Mr. Claflin returning from there in July last. It is with fresh hope and courage that they return to their old field endeared to them by the ties of Christian work.

Their many friends here will follow them with earnest prayers for their health and usefulness.

Our columns this month show more than usual variety. Secretary Strieby, while visiting our Southern work, has written several articles sug-

gested by his observations at certain points. They will be read with interest by those who desire information concerning matters at the South.

The meeting at Washington, in behalf of the Indian work, reported in another column, shows that the men engaged in it are in earnest, and confident of success. They did not need the repeated assurances of the President's purpose; it was, nevertheless, gratifying. The reports from all parts were encouraging.

It is scarcely necessary to invite attention to the cuts on the first and second pages. They give the perspective of the proposed Jubilee Hall, and ground plan of the first and second floors. Those who have heard the Jubilee Singers will be glad to learn that they have secured more than half the amount (\$70,000) at which they are aiming, and that the building is already commenced. A brief description may be found in Mr. Strieby's letter.

THE JUBILEE SINGERS.

These Singers have had a grand success at Philadelphia, not, however, unaccompanied by a little trial.

They went to Philadelphia by invitation from Geo. H. Stuart, Jay Cooke, Ex-Gov. Pollock, Bishop Simpson, Rev. Dr. Newton, and others, addressed to Gen. Clinton B. Fisk, who accompanied them. Notwithstanding this cordial invitation from so distinguished men, "there was no room for them at the inn," the agent having been unable to obtain accommodations for them at any of the hotels. At a late hour, the proprietor of the Continental Hotel signified his readiness to receive them.

Speaking of this visit, the Philadelphia Press says:

"This whole affair was a notable triumph for the recently down-trodden colored race. It was less than three

years ago that the directors of the Academy could not see their way clear to permit a colored United States Senator to lecture there. Last night, a band of humble colored singers were welcomed in the same house by a vast throng of our best people; and after the noble example of the Continental, it may be doubted if any first-class hotel in our city will hereafter venture to close its wide doors against any lady or gentleman because of color."

The *National Baptist* of Philadelphia says:

"At the Matinee on Saturday afternoon, the Academy was well filled. On the platform were several eminent gentlemen, among whom we especially noticed Mr. Geo. H. Stuart, and the Earl of Caithness, an eminent member of the British House of Lords. He was escorted to the Academy by our valued friend, H. G. Jones, Esq., who chanced to meet him in the office of Mr. G. W. Childs, of the *Ledger*. His lordship expressed himself as highly delighted with the dark-browed minstrels, and entertained the hope that they would visit Edinburgh and Glasgow, as he felt confident that they would meet with a hearty welcome, and with great success."

DR. RUFFNER.

We had often heard Dr. Wm. H. Ruffner mentioned as Superintendent of Public Schools in Virginia, but never had the opportunity of a personal acquaintance with him until a recent trip to Virginia gave us that pleasure.

Dr. Ruffner is a man in middle life—a clergyman, retired on account of a throat difficulty—a sound Presbyterian—and now, by vote of the Legislature of Virginia, occupying his post at the head of the public schools of the State, to the satisfaction of the blacks as well as the whites. A very intelligent colored man, holding an office under the Government, and greatly interested in schools among his people, while making some complaint as to the local management of school trustees in certain places, expressed his strong confidence in the impartiality of Dr. Ruffner's purposes and administration.

The Dr. is a good thinker and speaker, for we heard him deliver an excellent address, in which he expounded those chapters in Genesis relating to Noah's descendants, including Ham and Canaan, to the gratification and even edification of an audience, composed largely of colored people, with a sprinkling of Yankees and Quakers—no easy feat, we take it, for a native Virginian and an ex-slaveholder. But Dr. Ruffner claims a good record as an emancipationist, both personal and inherited—his father's reputation being, in this respect, "imputed to him for righteousness."

That father was a famous man in his day—standing in Virginia, along side of Dr. Breckenridge in Kentucky, in protesting against the perpetuity of slavery. He once delivered a lecture on the subject, predicting the desolation of Eastern Virginia, if slavery were not done away. The audience was so moved that a petition was signed asking for the publication of the "able and unanswerable" address. But it proved to be ahead of the age, and aroused a storm. Some of those who signed the petition were public men, and found no little trouble afterwards in explaining and wriggling out of their endorsement of the famous "Ruffner Pamphlet."

M. E. S.

VIRGINIA.

This mother State does not rally rapidly from the effects of the war. A large share of the soil in the eastern portion is thin, and was exhausted by slave labor. It lies waste, or is poorly cultivated. Other portions, in the west and south-west, are richer lands, and the farmers are doing better. One great incubus on the land and industry of the State is the burden of debt. Such cases as this are mentioned: A plantation before the war was worth, say \$50,000. A mortgage on it of \$20,000 was easily carried. But now that plantation would

not sell for \$25,000—the laborers are free—and the interest, costs, foreclosures, &c., have run up that debt to such magnitude as to leave the nominal owner a bankrupt. He has neither means or motive to improve his lands—scarcely enough to cultivate a little of it. He cannot sell it all, for there is no purchaser; he cannot sell it off in small patches to the colored people, for he cannot give title. It is said that more than half of the landholders in Eastern Virginia, are in this and other ways, borne down with the weight of debt. An effort is now making to push through Congress a bankrupt law that shall give relief, and some of the best citizens of the State are urging it.

As to the acceptance of the “situation,” Virginia is as far advanced as any State in the South. She has no Ku-klux. Her thoughtful citizens see the necessity of educating the negroes for useful citizenship—for they are and will be citizens, and the only question is, shall they be intelligent and industrious or ignorant and thriftless. Some of these thoughtful Virginians whom we met expressed a strong desire that Northerners should come into the State—said they could most freely express their sentiments on public affairs, and indeed gave instances in which Northerners held office in the State usefully, and to general acceptance. And yet, when the question was pressed as to the welcome given by the women of the South to families from the North, it was admitted that the doors were not yet open. Conversing with another gentleman—an ex-Confederate officer—a little more prejudiced or a little more explicit—he put the point thus: Our State is divided into two parties—whites and blacks. The blacks are ignorant and stand in the way of our local interests (whatever that may mean,) and when Northerners come here we watch them. If they express themselves ever so freely, but do not interfere with our local affairs, we

gradually welcome them to our families, but if they identify themselves with the negroes to our injury, they will be shunned. “But,” we asked, “what are you going to do with the negroes?” His reply was: “We wish you Northern people would see to that. You have taken them out of our hands and put them where they are.” In all sincerity we think, on that last item, the Virginia Colonel was not far out of the way. We are bound at least to help educate the negroes, inasmuch as we have made them citizens.

EMINENT VIRGINIANS.

Lee—Jackson—Early.

We derive the following facts and impressions from conversations recently held with several intelligent Virginians, who seem to have been intimate, in civil and military life, with the prominent persons named at the head of this article.

GEN. LEE, since the war, wore the saddest face and was the saddest man in the South. His death was undoubtedly due to his sorrow over the disastrous termination of the war and the hopeless desolations and bereavements it entailed. He was, as my informants believed, an earnest and sincerely religious man, but even the consolations and supports of piety failed to lift him out of the depth of depression that so speedily carried him to the grave. He never had hope of an issue of the conflict, favorable to the South, except through foreign interference, and long before the close of the war, he urged, as a military man, upon the Southern leaders, the desirableness of terminating it by an early and favorable peace. But he was a soldier, and had the highest notions of the soldier's duty of obedience to superiors, and therefore continued the fight vigorously, but against his private judgment.

I said to the gentlemen with whom I was conversing, that the North was a

little disappointed that Gen. Lee never said a word that would throw the weight of his potent influence in the South to help heal asperities—especially when he was under examination before a Committee of Congress. The reply given me was that Gen. Lee held a very embarrassing position. He could say nothing that would gratify the North without giving great offence at the South, and hence he deemed silence to be wisdom. He carried this so far, that he never allowed himself to be betrayed into the utterance of his views on public affairs, even in the circles of his most intimate friends—that if conversation took that direction, he soon showed his aversion to it and relapsed into silence or turned to other topics.

GEN. JACKSON (Stonewall) was, as he is reported to be, a devout Christian man—making his decision as to which side of the war he should espouse, a matter of earnest and protracted prayer—hesitating even after other considerate men had decided, but when he had cast the die, he never faltered. He carried his habit of prayer into the camp, always securing an hour for his devotions, by having the members of his staff that occupied the tent with him, retire before he did; and it became a saying with the soldiers: “Boys we are to have hot work soon, for old Stonewall was seen praying two hours last night.”

GEN. EARLY was the subject of my special inquiry, not for his prominence, but because his address at the first anniversary of Lee's death, urged so strongly the duty of “cherishing the memories of the past,” that I was anxious to know how far he might be considered a representative of Southern sentiment. My inquiry was met with a good natured smile, and an answer substantially this: “Gen. Early is greatly respected in Virginia for his personal character, and for his services and sacrifices in the war. He is popular as a speaker, warm in his sympathies, and

eloquent in style and manner, and hence always listened to with interest. There are men in the South that would echo and act upon Gen. Early's sentiments if circumstances favored, but even they regard the case as hopeless; and as to the average or general sentiment in Virginia, Gen. Early is no more a representative man than the Man in the Moon.”

Jefferson Davis is not a Virginian. We heard little said of him. One gentleman referred to him as a speaker of magnetic power, and instanced an address he gave in Richmond at a meeting commemorative of the death of Gen. Lee, in which Davis, in the first few sentences, obtained the absolute command of his audience, and then carried them to a pitch of wild and intense enthusiasm. I asked about his famous Atlanta speech in which he said: “I accept nothing.” The reply I received was: “The remark then made in the Richmond papers about that speech was, ‘Davis is a fool still, as he always was!’”

A clergyman cannot well close without an “inference” or “application.” Mine is this, to the North: Grow in the Christian graces of charity towards the South, and of hope and faith for the future of our common country.



SAMUEL HOLMES, Esq.

This highly esteemed Christian layman has presented a copy of Mr. Beecher's Yale Lectures to the Missionaries and Secretaries of the American Board, the Home Missionary Society, and the American Missionary Association. He has, as we think, done a greater good to the recipients, than in any other way, and he unconsciously, perhaps, has linked his name with Mr. Beecher's in the library and heart of several hundred ministers. We congratulate him in the happy thought and wise liberality of such a gift, and in behalf of the Missionaries

and Secretaries of the American Missionary Association, we tender him our thanks.

JOHN BUNYAN.

We deem it proper to state that "John Bunyan," whose case was mentioned in a previous issue of the "Magazine," has been provided for—one gentleman furnishing the \$66 needed. Smaller sums, therefore, that have been sent in, as well as others that may still come to us, will be appropriated where most needed in our mission work, unless the donors make some other special request.

THE INDIANS.

Organized efforts to improve their condition.

The Board of Indian Commissioners held a meeting of conference at Washington, January 15th, with the representatives of the Mission Board of the several religious denominations engaged in the work of civilizing the Indians.

In addition to the Board of Indian Commissioners, there were present representatives from the Missionary bodies of the Protestant Episcopal and the Methodist Churches, from the Presbyterian Board of Foreign Missions, the American Missionary Association, the United Presbyterian Board of Missions, the Reformed (Dutch) Board of Missions, the American Board of Commissioners for Foreign Missions, the Baptists, the Catholic, and both branches of the "Friends."

The meeting was opened with prayer by Bishop Whipple, after which the chairman stated the object of the meeting.

It was a great pleasure to welcome so many delegates and friends of Indians, and laborers in carrying out the work of the board. Much had been accomplished by the churches in civilizing and christianizing the Indians. They knew that great obstacles must be encountered, and they needed all the support that could come from the friends of the commission to aid them in carrying out the work. The religious societies undertaking to share in the work should exercise the greatest care in selecting agents. The ne-

cessity for this care will be obvious to all, for the society must feel that they and the whole Christian community are responsible for the men they recommend to be appointed as agents, and that they will do all within their power for the advancement of those entrusted to their care.

Rev. E. P. Smith, of the American Missionary Association, said that the Association had four agencies—two in Minnesota and two in Wisconsin—in all about 16,000 Indians. The Indians of Wisconsin were allowed by the Government last year to do their own lumbering, and the net receipts amounted to about \$12,000.

GREAT COMPLAINT WAS MADE

by the lumbermen for allowing the transaction, and it was investigated by the Representative of that State in Congress, and the Indians sustained. This year the same permission was granted, but the opposition was found to be so great that it had to be withdrawn. In Minnesota the agency was a more difficult one. There had been one hundred and nine houses erected with five rooms each from eighteen to twenty feet. They were built by the Indians, and 1,500,000 feet of lumber sawed by them. Their crops were cut off by grasshoppers, and there is some likelihood of their suffering from hunger this winter. The objection was again being raised that these agencies were too expensive, and costing the Government too much money. It certainly did require more money to take the Indians out of barbarism than to keep them in it. The State of Minnesota could better take the whole expense off the Government and put the children to school than let them run wild.

BISHOP WHIPPLE SAID

that it was the first time he had ever seen an agent and the societies working in full co-operation with each other as they were in Minnesota. A fearful onslaught had been made on the agent in his section, which he had stood up against manfully. His wife is also deserving of great credit for her efforts in striving to civilize the women. He alluded to the laxity of the enforcement of the laws for the punishment of crime, especially when perpetrated upon the Indians. In fact, there seemed to be no law in that State, and the consequence was that the effect was very demoralizing.

Rev. Father Deshone, of the Catholic Church, complained that that church had been unfairly treated in the assignment of agencies. They had received no aid from Government, though they were extensively engaged in missionary work

among the Indians, and so far as he knew, those of them who were educated in the Catholic Church were making favorable progress in civilization.

The reports of the agencies of the Friends, (both branches,) were very interesting and encouraging. The readiness of the youth to acquire secular and religious learning was a surprise to the teachers. Mr. Nicholson of the Central Superintendency said that both boys and girls are taught to work, so that they may be speedily able to take care of themselves and their homes. He pointed out two difficulties. One that of obtaining a Christian man for an interpreter. He did not believe that there was at any time a proper interpretation, between the Commissioners and the Indians. Another was the intrusion of white men, who go among the tribes, and in many instances influence them for evil.

Rev. Dr. Dashiell, referring to the responsibility resting upon the churches, said the Missionary Board of the Methodist Church had appointed a committee to investigate the agencies; and Bishop Harris added that special committees of the church existed in California and Oregon to look after agencies under their care. In Michigan, they had four or five native Indian ministers at work, supported by the church, and some of their body are supported in secular work in Oregon by the Missionary Society.

Sec'y Lowrie of the Presbyterian Board, said that in the apportionment of agencies, nearly all those in New Mexico were assigned to the Presbyterians. The Apaches of New Mexico are the hardest set of Indians on the continent. Good work has, however, been accomplished among the Indians of New Mexico, and the prospects for the future are very encouraging.

Mr. Welsh, of the Episcopal Church, made a statement as to the condition of the Southern Agencies.

The effect of the visit of Red Cloud and his band to Washington has been advantageous. Spotted Tail's tribe, it is hoped, will be on their new reservation in the spring. Christian marriage is being enforced in all the agencies. The Episcopal Church went into the work reluctantly,

but now that it has gone in, is doing a good work.

Bishop Whipple, of the same church, said that the work of

CHRISTIANIZING THE INDIANS

had succeeded beyond his greatest anticipations. In visits to the Indians he discovered that most of the crimes charged against them could be laid at the door of the white race. The Indians said that

THEY HAD NEVER MADE "FIRE-WATER;"

they wondered whether the Jesus Christ, of whom they were told, was the same named by cursing traders and other whites; and as to morality, he held that the rule of their ancestors was sufficient, it providing that the nose of the adulterous woman should be cut off. He believed that the Indians should be recognized as subjects of the laws, and be protected by them. The agents should be magistrates, and the chiefs constables or deputy marshals.

Dr. Treat, of the American Board of Foreign Missions, reported great improvement in the Santee agency. An industrial school is being established, and other good measures are in progress.

Rev. Dr. Ferriss, of the Dutch Reformed Church, reported progress among the Indians in Northern Arizona. The Pimos have suffered from various causes, and have been forced to leave their reservation because the water-course running through it has been diverted by the whites for their own use. The Pimos and Maricopas are becoming lower and lower daily, owing to persecutions by the whites. The speaker believed that the visit of General Howard to the Arizona Indians had been most beneficial, and had prevented an Indian war which would have cost the Government not less than ten million dollars.

There are no churches in Arizona, except a few Catholic churches and one Methodist Church, and no schools. As a consequence, the standard of society is low, and there is no philanthropy or kindness toward the Indians.

Rev. Dr. Backus, of the Baptist Church, reported on the Indians in charge of agents selected from that denomination. The indications at the several agencies were favorable.

The evening session was a meeting of the friends of the Indians, relieving the Board of Commissioners from any responsibility for its discussions. It was designed to secure a hearty co-operation of all Christian bodies with the appointments of the Government for the good of these wards of the nation.

BISHOP WHIPPLE SAID

That he believed that there was not to be found on the face of the earth a heathen people that offered so much encouragement for labor as the Indian. Much of their hostility was that of despair. Many a blow is struck by them against their enemies, conscious of having received just wrongs.

He then cited one tribe having been removed from reservation to reservation directly in the face of a promise made by Congress that for their fidelity to the country they should not be disturbed, and even in the late civil war, when this tribe was asked by the Government to act as scouts, and while performing that duty their homes were destroyed. It was such deeds as these that aroused their ill-feeling. He did not think there was a labor that would reap richer fruits than this Indian civilization, because it was a work for Christ. Since the last massacre, he believed that the Government had spent more money for expenses that sprung out of it than had been expended by all of the Christian missions in the country.

Gen. O. O. Howard and Gen. Hazen of the U. S. Army made interesting addresses. The latter gave an account of the origin of the Oregon Indian war of 1856, the responsibility for which rested upon the whites. He believed that if the Indian Commission would continue its good work, in the short space of five years, Indian troubles would be at an end.

A resolution was passed requesting the Indian Commission to endeavor to procure such legislation as would enable Government to give the Indians titles to farms, so that they may be secure in the possession of them.

Mr. Brunot advocated such legislation as will secure the just administration of civil law among the Indians. This subject was further discussed at a meeting of representatives of various religious bodies the next morning, and a committee appointed to consider the subject.

A committee was also appointed to wait upon the President, and express to him the gratification which the various religious bodies had derived from the very favorable reports that had been received at the meeting, from all parts of the country, as to the working of the present Peace Policy of the Administration, and to com-

municate their high gratification with the sentiments expressed in his letter of Oct. 26th, 1872, in which he said the Policy should not be changed, unless on the side of the civilization and christianization of the Indian, and their confident hope that if the policy be continued, and vigorously sustained for a few years longer, success would be certain. The Committee waited upon the President, and both verbally and in writing gave him the assurances indicated.

In his reply, the President gave a brief recital of the operations of his mind in relation to the Indians from the time he first came in contact with them, when a lieutenant in the army, and his present unyielding determination to do everything in his power to secure for them, just and humane treatment.

APPRECIATION.

None can appreciate the difficulties of a campaign or the value of victory as well as the army officer. Some of our teachers, now retired from the field, can see the force and bearing of the facts given in our "Missionary" as ordinary readers can not.

I need not ask "*what of the night*" after reading the last paper.

I am perplexed to know which cause deserves my immediate attention, and feel as though I must do more for the Freedmen. Talledega deserves special attention—the boys camping out at Hampton drenched by the storms—Atlanta with her troops of waiting ones, sent away for want of room—Chattanooga with its Willie, Calvin and Sheppard—the promising young man of Georgia—Athens, with its scholars so "terribly in earnest"—Tougaloo wanting greater facilities—and one of our Savannah teachers now in Beaufort—all call on my sympathy.

I do wish this cause was better *known*—do make it more widely known—so few of our people take time to read the paper, how shall we engage their sympathies?

CHILDREN'S DEPARTMENT.

For the Missionary.

BEES IN WINTER.

NEW MARKET, Jan. 31, 1873.

DEAR CHILDREN—I wrote you a letter about a year ago, and told you about "Polly" the "Cheerful Giver." I have been thinking I should like to tell you about some bees that have not only buzzed but worked through all the shining hours of summer, and even since cold winds have drifted snows where flowers used to bloom.

Just the week before Christmas, I was feeling myself to be very poor, and disparagingly thinking my friends were all poor too. And though the whole Christian world, and especially the dear children, were looking gladly forward to this joyful season, when even angels sing "peace on earth, good will to men," I had concluded that I could do nothing to make the poor black Sunday school scholars any happier on Christmas day. So, though I knew they were waiting to hear something about Christmas, I dismissed the school and said nothing, only I felt rather sad as I listened to the little feet go slowly down the stairs!

A little black boy, whose dreary life knew no childhood, came back in a moment and said: "Aint we going to have no Christmas *here*?" The voice was very timid, and I thought almost plaintive, and it touched me so, that I answered quickly: "Oh, yes! tell the Sunday school scholars they must every one come and see me on Christmas day, I will have a gift ready for all!" I heard a half uttered breath of gladness, and the feet pattered down the stairs, and the waiting crowd of children went away merrily, for the weary little hearts were longing for the Christmas day to come. I think I didn't sleep that night, for I had certainly made a rash promise of a gift to each of nearly two hundred

children. I felt a good deal troubled, but went bravely to work in the morning, to look over books and little home treasures to make up the number of gifts, and then it was that the "Busy Bees" began to work for me; for first, here is an envelope with four dollars, a Christmas gift from the "Busy Bees" in Wilbraham, Mass., and the same day's express brought a box and a barrel from "Bees" in the Sabbath schools of Warren and North Amherst, Mass. So, we had books, papers, toys, candies, and a barrel full of very good clothing—all just as good as great pots of honey. When I had added cakes baked at home, I concluded to give each scholar a bundle of Christmas gifts. Then I put into separate parcels some papers, books, candies, cakes, and added to each a pair of mittens, woollen scarf, stockings, shoes, coat or toy, according to age and necessities. My two little boys assisted—the youngest tied up the packages, and the older wrote the names on them. When Christmas Eve came, we had two hundred bundles ready for the eager hands that would grasp them in the morning. The children came in little companies of fives and tens, and in the pleasant parlor, whose walls were decorated with evergreens from dear old Massachusetts, Charlie and Frankie gave each one the gift marked with his or her name, and the glad recipients went joyfully homeward, carrying Christmas cheer into many a little home. I think the melody of many a heart blended with the heavenly song: "Glory to God in the highest, and on earth peace, good will toward men."

But I must close: will write again if any one wants me to. I should like to know whether you have "Busy Bees" in your Sabbath schools, and do they work in Winter?

We want help in everything, but most of all, we need money, that these Sabbath and day schools may both scatter their blessings among poor Freedmen

and among still poorer whites. We want to make these people better and happier, and to raise them up from sin and ignorance into the glorious light of the Gospel. We cannot do these things without money. Will your "Busy Bees" gather some for us?

Truly your friend,

JESSIE H. RUPERT,
New Market, Va.

LITTLE MARGERY.

Kneeling, white-robed, sleepy eyes
Peeping through the tangled hair,
"Now I lay me—I'm so tired—
Auntie, God knows all my prayer;
He'll keep little Margery."

Watching by the little bed,
Dreaming of the coming years,
Much I wonder what they'll bring,
Most of smiles, or most of tears,
To my little Margery.

Will the simple, trusting faith
Shining in the childish breast,
Always be so clear and bright?
Will God always know the rest?
Loving little Margery?

As the weary years go on,
And you are a child no more,
But a woman, trouble-worn,
Will it come—this faith of yore—
Blessing you, dear Margery?

If your sweetest love shall fail,
And your idol turn to dust,
Will you bow to meet the blow,
Owning all God's ways are just—
Can you, sorrowing Margery?

Should your life-path grow so dark
You can see no step ahead,
Will you lay your hand in his,
Trusting by him to be led
To the light, my Margery?

Will the woman, folding down
Peaceful hands across her breast,
Whisper, with her old belief,
"God my Father knows the rest,
He'll take tired Margery?"

True, my darling, life is long,
And its ways are hard and dim;
But God knows the path you tread;
I can leave you safe with him,
Always, little Margery.

He will keep your childish faith,
Through your weary woman years;
Shining ever strong and bright,
Never dimmed by saddest tears,
Trusting little Margery.

You have taught a lesson sweet,
To a yearning, restless soul;
We pray in snatches, asking part,
But God above us knows the whole,
And answers baby Margery.
—*Woman's Journal.*

BOOK NOTICES.

ENGLISH AND CHINESE LESSONS. American Tract Society, 150 Nassau St., New York City.

This book attempts to supply a want that has been felt in teaching the Chinese to read and speak our language. It is designed especially for use in Sabbath schools and in the family, and intended more for persons of mature age than for mere children. It, therefore, begins with the alphabet, but, at the same time, contains lessons of graver character than are found in ordinary primers. A copy has been sent to the Superintendent of our work among the Chinese.

THE NATIONAL TEMPERANCE ALMANAC, and Teetotaler's Year Book for 1873. National Temperance Society, New York City.

This book contains besides the ordinary almanac matter, "The Drunkard's Voyage of Life," illustrated—and many suggestive facts and amusing anecdotes. It also contains the Six Sermons on Intemperance, by Dr. Lyman Beecher, that were so effectual in laying a foundation for the great temperance revival more than a quarter of a century ago.

THE YEAR BOOK OF THE NEW YORK OBSERVER is upon our table.

It is very valuable, not merely for its astronomical department, which is very full, but also as a book of reference, the statistical tables being unusually extensive and various, in all departments, civil and commercial, ecclesiastical, educational, agricultural and miscellaneous. The older friends of the *Observer* will rejoice to see in it the likenesses of Sidney E. and Richard C. Morse.

RECEIPTS

FOR JANUARY, 1873.

MAINE, \$299.94.

Alfred. Cong. Ch. for Miss E. P. Hayes' School, and to const. REV. JOSEPH KYTE, L. M.	36 00
Augusta. John Dorr	10 00
Blanchard. "A Friend of Missions."	5 00
Blue Hill. Zenas Closson	10 00
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Freeport. J. J. B.	50
Fryeburg. Cong. Ch.	26 00
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Portland. Cong. Sab. Sch. \$12., David Perkins \$3.	13 00
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Fisherville. "Friends" \$5., J. C. M. \$1.	6 00
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Newark. R. J. Owens, <i>for Tougaloo Inst.</i>	2 00	WISCONSIN, \$181.	
North Amherst. ESTATE of A. Bailey, by		Beloit. First Cong. Ch. (in part.).....	53 00
Rev. A. D. Barber.....	47 00	Cooksville. Cong. Ch.....	9 00
Oberlin. Second Cong. Ch. \$120.72., Mrs.		Fort Howard. — <i>for a room Talladega C.</i>	25 00
G. B. P. 50c.....	121 22	Hudson. A. Brewster.....	5 00
Painesville. First Cong. Ch. (\$5. of which		Janesville. N. R. W.....	50
<i>for Straight U.</i>).....	59 93	Racine. ESTATE of Humphrey Evans, by	
Ravenna. J. J. Low, to const. Miss		Thomas L. Williams, Admr.....	50 00
FRANCES O. HOVEY, L. M.....	50 00	Sparta. Mrs. M. C. Kelly.....	10 00
Ripley. D. P. Evans, <i>for Hampton N. and</i>		Waukesha. Vernon Tichenor.....	3 50
<i>A. Inst., Fisk U. and Tougaloo Inst.</i>	50 00	West Salem. Cong. Ch. <i>for Tougaloo Inst.</i>	25 00
A. Inst., "Rochester.".....	50	IOWA, \$176.91.	
Rootstown. Cong. Ch.....	16 10	Clay. Cong. Ch.....	8 50
Salem. Asa W. Allen.....	10 00	Davenport. Edwards Ch.....	32 70
Saybrook. Miss E. A. J.....	1 00	Denmark. Cong. Sab. Sch.....	65 14
Sharonville. Joseph Hagaman.....	2 00	Des Moines. J. S. Longley.....	10 00
Tallmadge. Cong. Sab. Sch. \$55. <i>for Church</i>		Hillsborough. J. W. H.....	50
<i>Selma, Ala., and to const. DARWIN E.</i>		Newton. First Cong. Ch.....	35 00
WRIGHT, L. M.—Mrs. A. Scott \$50. <i>for a</i>		Seneca. Rev. O. Littlefield and Wife.....	10 17
<i>Teacher.</i> —F. A. Soc. \$2.85., F. M. A.		Tabor. Julia E. Williams \$5., H. M. Wil-	
<i>\$1.70. for Talladega C.</i>	109 55	liams \$2., Cong. Ch. \$4.40.....	11 40
Tontogany. Plain Cong. Ch.....	3 60	Waterloo. Mrs. M. B. T.....	50
Warrensburg. Mrs. M. Walkden (\$2. of		West Mitchell. A. H. Newell.....	3 00
<i>which for Chinese.</i>).....	4 00	KANSAS, \$41.50.	
INDIANA.		Burlington. J. M.....	1 00
Terre Haute. First Cong. Ch.....	45 00	Grasshopper Falls. Mrs. B. P. Hillyer \$30.	
ILLINOIS, \$849.25.		to const. MARK P. HILLYER, L. M., First	
Aurora. First Cong. Ch. \$63.50.—Philo		Cong. Sab. Sch. \$10.....	40 00
Carpenter \$52. (of which \$50. <i>for Touga-</i>		Olathe. Rev. W. W. McM.....	50
<i>loo Inst.</i>).....	115 50	MINNESOTA, \$350.22.	
Batavia. Cong. Ch.....	37 37	Clear Water. Cong. Ch.....	10 00
Blue Island. Mrs. H. M.....	1 00	Duluth. Pilgrim Cong. Ch.....	25 66
Bowensburgh. Mrs. E. B. Spencer.....	10 00	Hastings. D. B. Truax.....	5 00
Chicago. New England Ch. (M. E. B.) \$100.,		Leech Lake. "E. M. B.".....	5 50
Tabernacle Cong. Ch. (adl.) \$10., S. M.		Minneapolis. Plymouth Cong. Sab. Sch.	
Moore \$20.83.....	130 83	Miss. Soc. \$74.93., Plymouth Cong. Ch.	
Dixon. Mrs. E. Terrel.....	1 50	\$29.93.....	104 06
Evanston. W. S. B.....	50	White Earth. By Rev. E. P. Smith, <i>for</i>	
Geneseo. Ladies' Miss. Circle of Cong.		<i>Indian M. \$150.—Rev. E. P. Smith \$50.</i>	
Ch.....	17 15	<i>for Teachers Carriage, Tougaloo Inst.</i>	200 00
Hennepin. James Adams.....	10 00	NEBRASKA, \$1.50.	
Lacon. Mrs. A. Turner \$5., Rev. F. F. W.		Colesfield. D. C. B.....	50
\$1.....	6 00	Fairmount. J. E. P.....	1 00
McLeansboro. Peter Leake.....	2 00	CALIFORNIA, \$34.45.	
Metamoro. A. C. Rouse.....	5 00	Sacramento. Chinese.....	2 00
Millington. Mrs. D. W. Jackson.....	4 00	San Francisco. Chinese.....	7 45
Nora. C. C. Foot.....	5 00	Stockton. Chinese.....	25 00
Oglesby. J. Jones.....	100 00	OREGON.	
Payson. "New Year's Offering.".....	10 00	Forest Grove. Joseph W. Marsh.....	11 00
Peoria. Main St. Cong. Ch. \$5. and 1 Bbl.		WASHINGTON TERRITORY.	
<i>and 2 Boxes of C. for Tougaloo Inst.</i>	5 00	Skokomish. Rev. Cushing Eells.....	5 00
Plainfield. Cong. Ch.....	10 00	— \$3.50.	
Plymouth. J. A. Hall \$10., Mrs. A. H. \$1.		Rome. Mrs. J. D. \$1., Mrs. A. D. 50c.....	1 50
Princeton. "A Friend" \$100., Cong. Ch.		— M. E. Smith.....	2 00
\$10. and Sab. Sch. \$8.....	118 00	SANDWICH ISLANDS.	
Washington Heights. ESTATE of Rev.		Hilo. Church, <i>for Hampton N. and A. Inst.</i>	50 00
Lemuel Foster, by Mrs. Lydia C. Foster,		PHILLIPINE ISLANDS.	
Executrix.....	230 05	Manila. Mrs. Lydia E. Peirce.....	12 00
Wheaton. First Church of Christ (adl.)....	6 00	Total.....	\$21,202 75
Winnebago. Cong. Sab. Sch.....	8 35	Total from Oct. 1, to Jan'y 31st..	\$68,230 31
York Neck. Anna Reynolds.....	5 00	WM. E. WHITING,	
MICHIGAN, \$215.76.		Asst. Treas.	
Almont. Cong. Ch.....	5 00		
Battle Creek. T. C. Clark.....	5 00		
Church's Corners. A. W. Douglass.....	5 00		
Detroit. Second Cong. Ch. \$61.13., Refugee			
Home Soc. \$25.—Rev. C. C. Foote \$25. <i>for</i>			
<i>Berea C.—F. M. Sumner \$10.</i>	121 13		
Grand Rapids. E. M. Ball.....	10 00		
Hillsdale. J. W. F.....	1 00		
Homestead. Cong. Ch.....	3 00		
Hooker. C. Pierce.....	2 00		
Lawton. "A Friend.".....	3 00		
Romeo. T. S. C.....	50		
Somerset. Cong. Ch.....	6 13		
Stockbridge. Wm. Craig and D. D. Bird			
\$2. ea., W. S. B. \$1., Others \$1.....	6 00		
Unadilla. Mrs. A. Marshall.....	2 00		

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families, just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Congregational House, corner of Somerset and
[Beacon Streets, Room 21.

CHICAGO . . C. H. Howard, Advance Building, 107 Fifth Avenue.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.